o,, 2,, 3

SOME OBSERVATIONS

Upon the LIFE of

Reginaldus Polus Cardinal

OF THE

Royal Bloud of *England.*

Sent in a Pacquet out of *Wales,*

By *G. L.* Gentleman,

And Servant to the late MAJESTY of

Henrietta Maria of *Bourbon,*

Mother to the preſent KING.

——*Majora canamus:*
Non omneis arbuſta juvant humileſque
Myricæ. Virg. Ecl. 4.

LONDON,
Printed for *Mathew Turner* at the *Lamb*
in *High-Holbourn,* 1686.

EPISTLE

To his Worthy Friend Mr. *THEOPHILUS EVANS.*

THE different aſpect of Countries, whereſoever I travell'd, was ſtill grateful; and Nature, in her various formes and dreſſes, like ſo many diverſyfied ſcenes and repreſentations, alwayes pleaſed me; but never more, me thinks, than here in Wales: *Where in a lofty and ſtately Situation, having the Ocean on one ſide, and the flat Campagne on the other, ſhe ſeems, as it were, delighted in her ſelf, and to look about her with a ſort*

of comely Majesty. The rich and fertile Vales, (as they call them) with their misty exhalations, foggy vapours and fat offrings, had formerly, instead of feasting me, only stupifyed with a lethargique dulness, my wit and senses. Which here with the pure and subtil air of a supremour Region are reinvigorated: and entertain'd with so many various Objects of profitable use and meditation, that I cannot well express them. The low, flat, pastoral Country, which I lately left, seems now to my imagination like some calm, dead water; than which, nothing is more odious or tiresome to an active sturdy Vessel: which ever best appears in a proud, imperious and tempestuous Sea. Which kind of pompous and majestic aspect, I, methinks, at this present enjoy among

these

these lofty Mountains; Not to be consider'd without some excellent remarks. For the strange precipitation of waters, in vast currents, from such places not over-topt by others, is to be admired as scarcely comprehensible. So that the artificial cascades of Ruelle *and* Versailles *are but faint shews and shadows compar'd to these impetuous and natural Cataracts. Besides, their excessive latitude confutes and destroyes the earths Eternity, asserted by the perversity of some Philosophers. Which otherwise at this time could not appear in so unlevel'd a posture, though the substance of these Mountains had been adamantine.*

Sir, I was delighted, with a kind of ravishment, in the midst of such pleasant thoughts, which your last Letter, on a sudden, has utterly di-

ſperſt, and left me in a mourning ſolitude. For, the good old Knight you ſay, is irrefragable, and earneſtly inſiſts upon ſome ſpeedy Accompliſhment of what I once promiſed concerning Reginaldus Polus. To whom, I hear, he has ſome remote Relation, by reaſon of the Princely Bloud of Wales being commixt with that of the Royal Line in him. 'Tis ſtrange, a perſon ſo generous, ſo remiſs, ſo indulgent amongſt his Tenants, ſhould be ſo ſevere and rigorous to me; and that no confeſſion of a debt ſhould avail without immediate payment: Eſpecially where he knows ſuch occurring difficulties, which by ſuch weak undertakers as my ſelf, cannot be overcome. He thinks it, perchance, a prone and eaſie matter, with advantagious language, to reduce this noble

noble Off spring of the Royal Family into favour again among his Compatriots; not considering the present posture of the times, where the hearts and minds of people are in that high, violent and malignant fermentation, which no rational, perswasive Discourse can mitigate or reduce to any moderation: Where the ingenuous, candid, Loyal Protestant passes for a manifest Papist; though the Religion of the latter, (wherein their forefathers were regenerated) be now more odious among them, than the Saracenical, or any sort of Paganism. So that an Essay herein, is not, as he esteems it, alike as to commend the Athenian Socrates at Athens, among persons thus formerly seduc'd with false principles, false histories, false doctrines, and still in-

infested with the same prejudice and passions from thence resulting: but rather almost of the same nature with the undertaking, to have plausibly commended the Major African Scipio *in the old* Carthage, *or* Hannibal *at* Rome. *However, you tell me, that he sayes for my comfort, if I write ill, I shall be in the Mode and Fashion; if Well, it will be* Recommendable: *And how noble the attempt alone will be to restore the memory of this Person, who was the honour of our* Nation, *and the Age wherein he lived; when* Tully *so glorifies himself in recovering the very Tomb-stone only of the great* Archimedes. *All this only tends to the same purpose, of leaving no escape or subterfuge, but forcing me to write some rhapsodous Discourse: Which is all I can perform,*

form, and will never ſatisfie his critical Judgment.

Had I any dexterity for this Task, I ſhould need no ſpur or invitation.

For this Cardinal has been along time the only Object of my Affection and Admiration. My volatile Fancy, which every where elſe is quickly tyred, can only here inſiſt, repoſe and dwell. He is my Socrates, *my* Ariſtides, *my Eaſtern and Weſtern* Gregory *the great.*

But having mentioned the former of theſe perſons, I muſt add, That he is not only mine, but the Roman Socrates, *and that, in an Age, which the* Italians *place in parallel and competition with that of* Auguſtus *in point of Wit and Learning. Thoſe rare examples of a ſublime Vertue, and Chriſtian Piety, as Cardinal* Bor-

Borromeus, *and others, which followed after, they confessedly owe to him, as the Reformator of Religion and the Age.*

These considerations, as they incite my Affection, so they deter my Modesty: Especially when I look upon him, as an Object of such diverse Qualities, and so various Dimensions, which afford no certain limits of Modification. For sometimes his Devotion imprisons him like an Hermite in a Cell; sometimes some other qualities enclose him in the Cabinet-Councils of Princes; at other times he is at a more large restraint in his Study, like an elegant Writer, subtile Philosopher, and profound Divine: And sometimes again, I find him so wholly inconfin'd, and expos'd to the Sun and Air, as they call it, that no person

was

was ever employ'd in more different Embaſſies, or of higher Nature, and betwixt the greateſt Princes, that in theſe many hundred years have appear'd on the ſtage of humane Affairs. But, methinks, the chief ſcene of the ſplendid and glorious part of His Life, was at the opening the œcumenical Council of Trent: *where, as firſt Legate, he had a rare occaſion to ſhine, and appear in that ample Poſture, which became his divine Perſon, his Royal Extraction and his admirable Elocution. Where I ſhall at this time abruptly leave him, in complyance of our noble Friends requeſt, to prepare for the next Pacquet, the Preface to his Life, as it is in* Italian, Latin, *and now very common in* French.

Preface.

PREFACE.

THE real paſſages of this piece are various, like thoſe of a well-contiv'd Poem, intermixt with ſurpriſing accidents, ſometimes pleaſant, ſometimes horrid, and at laſt ending in a ſtrange cataſtrophe. Than which, as the Critiques ſay, nothing can be more agreeable to an inconcerned Reader. Of which condition, I preſume moſt are in this diſtance of time. The Author is one *Ludovico Beccatelli* an *Italian*, ſometimes domeſtique of this great perſon, and afterward advanced

vanced to the Archbiſhoprick of *Rhaguſe* for his rare piety and learning. Which latter partly appears in the artifice of this writing, wherein he has us'd a native, graceful and perſpicuous eloquence, becoming the learned age and place wherein he lived. From which our times, with their ſtudyed follies and affectations, have much degenerated. There is not ſeen the leaſt mention of him among our Writers, in recogniſance of this great benefit, and our national obligation. However, as it happens in thoſe vertues which reward themſelves, in the choice excellency of his Subject he has not only given, but received alſo a never dying memory. I am ſor-

ry,

ry, I can ſay nothing elſe, ſave only that I find every where honorable mention of him among the forrain writers. We owe intirely to him, what we have of the pretious remains of this perſon: his very aſhes as I think, in the foul ſacrilege committed in our times at *Canterbury*, being ſacrific'd to the winds. For our late brethren ſpared neither King nor Prieſt in the fury of their zealous preaching & proceeding. Though this age, like ſome others, be peſter'd with ſwarms of writers, yet 'tis prudently obſerv'd by my Lord *Bacon* and others, that there have been ever too few of this nature. Which whether it happen out of the ſcarcety of ſubjects, or difficulty to expreſs them,

I cannot tell. But 'tis certain, there is nothing more properly conducing to human happines. The way to which, though this preaching age may perchance deny it, being neither so certain or compendious by precepts, as great examples in this kind, which not only instruct, but also animate us at the same time. But where to find them, and after to illustrate them is a tasque of much difficulty. Which I perceive in the case of our noble Author, who though he brought an eloquence proportionat to the singular affection, he had for his subject: Yet I find him succumbent, and, as it were, oppress with the weight of it. The divine pencil of *Plato* has set forth

Socrates

Socrates with what exquiſitnes, art or wit could contribut: Yet we imagine ſomething much above what we read of him. So our fancy muſt aſſiſt us in forming the idea of this great Cardinal, who crown'd all thoſe admired vertues of the other with a ſupream and Chriſtian perfection. In expreſſing ſhapes of ſingular beauty, and of ſome luminous objects, the art is often more deficient then the painter, too much light, which will not be confin'd, cauſing in him an obſcure confuſion: which happens in the ſame faſhion to a writer from the reſulting ſplendor of an eminent worth and vertue: which if ever appeared in a corporeal ſhape, as the antients diſ-

courſe, certainly it was in the rare perſon of this Cardinal. As we may ſee by the powerful attraction and ſtrange effects of thoſe divine rayes which enlightned him; and not only ſurpriz'd ſuch perſons who approacht him, but drew others out of remote parts into *Italy*. Where they were not only captivated, but detain'd in a manner, I think, unknown to all antiquity. But, what ſeems incredible, *Italians* of nobleſt quality left their own Country, rich relations and all temporal reſpects to come into a northern climat, where they were ſure to be incumber'd with various infirmities and troubles, beſides the diſaffection and hatred of the people. But all this

was

was more than recompenſt in the conſtant fruition of his charming aſpect, diſcourſe and company: whom I percieve they would have follow'd to the very *Antipodes*, or where ever he ſhould be: For among the ſect (as I may call them) of his friends and followers I find thoſe moſt troubled, who ſurviv'd him. As they found the firſt and choiceſt fruit of life in the enjoyment of him; ſo death it ſelf could preſent nothing ſo dark or terrible as a ſeparation and deprivance of him. And yet moſt of theſe perſons were neither of *pedantique* or *monaſtique* humor, but of noble extraction and education, and of that Country, whoſe greateſt ſtain is, to breed up minds

too much addicted to temporal reſpects and intereſt. But to conſider what qualities wrought theſe wonders, let us in ſhort ſurvay him, and firſt externally, obſerving his extraction from the Houſes of *York* and *Lancaſter*, which produc't the comlieſt and the greateſt Princes of thoſe times. Which rare advantage he made uſe of in the cultivating his mind, as other Princes in neglecting this principal part in them, through the falſe doctrine and inſinuation of flatterers. From the practices of which ſort of domeſtique cattle, that he might be entirely freed, he early paſt the Seas, ſubmitting himſelf to the inſtitution of the beſt Maſters of *Italy*. Under whom though his natural

wit

wit was much admired; yet it was alwayes ſurpaſt by his ſingular induſtry; ſo that his progreſs in learning was ſtupendious. But that which moſt ſurpriz'd the judicious, was to ſee a perſon of ſo high bloud, in the heat of youth and at his own diſpoſal, which all ſeems invitations to corruption, to keep himſelf pure, chaſt, and unſtained from all vice, and beſides exempted from all thoſe diſordinate affections and paſſions which ſo incommodate our human natures. Which effects though ſome may enviouſly impute to a ſtupid heavines of diſpoſition: yet this can have no place here in a perſon of a ſanguine complexion, vigorous health, and ſuch a ſingular viva-

city of wit and ſpirit. They are rather to be aſcrib'd to the free election of his noble mind, and the known domeſtique valor of his family, which he a perſon of the *long robe* ſhew'd in this trampling all vices and paſſions under foot; and ſo according to the rule of nature and religion keeping original ſlaves in a continual vaſſalage. The antients obſerv'd two ſort of vertues, wherein we chiefly approach our celeſtial origine; the one contemplative in matters moſt worthy of human knowledge; the other conſiſting in actions chiefly conducing to the general good. In *Polus* we find a rare commixture in this kind, and all the moments of his life thus happily divided.

As

As if from his infancy he had propos'd this the univerſal ſcope of his intentions, in which conſiſts the Soverain perfection: to which ſo few in all Ages have arriv'd. For as the fineſt earth cultivated with skilful hands and choiceſt ſeeds, ſcarce ever produces fruits without ſome intermingled weeds: So the ſingular excellency of nature and education ſeldom exempts us from all ſorts of imperfections. Yet no defect has hitherto bin obſerv'd in the life or actions of this Cardinal, expos'd in ſo much light to the curious inquiſition of ſo many nations: which advantage we owe to his exile and memorable proſcription. The confines of our Iland were too nar-

narrow a ſpace for ſo ſublime and boundles a vertue. So that fortune herein ſeem'd to prepare him the nobleſt Theatre of the Univerſe, for his rare eloquence, erudition, and other eminent qualities to appear in a fit luſtre for the benefit of mankind. Which being compos'd of ſeveral and oppoſite tempers, could never from one example draw ſo various and manifold advantages. For no excellent qualities though incompatible in themſelves found any diſcord in him, as magnanimity and humility, fortitude and modeſty, frugality and magnificence; in fine, ſuch a tenor of mind, that 'tis unknown with what fortune moſt ſuitable. For at all times I remarque in him

a

a conſtant ſerenity, like that of the ethereal region, unalter'd with any aſpiring vapors of ambition or dejecting clouds of adverſity. When a price was ſet upon his head, and the curſed undertakers provided; and the Earth conſcious of the future loſs ſeem'd, as it were, to tremble at the horror of the act, he himſelf reſted, with a ſtupendious indifferency, wholy inconcern'd. What ſo honorable, ſo glorious a preſent can Heaven or fortune beſtow on us like a Principality, eſpecialy where the votes and ſuffrages are free? yet *Polus* refus'd this, profer'd to him by a Senate of Princes, or at leaſt the greateſt men that ever appear'd ſince, in that place. Beſides he

was

was at that time in want, in exile, deveſted of his total patrimony; and had only received this, as the juſt and innocent acquiſition of his merit, ſuperior to any of that age, though fertile in great perſons. When I conſider the circumſtances herein, this ſeems to me an act of a nobler temper & elevation of Spirit, then what I have ever read. But to be ſhort, there is no vertue intellectual, moral or Chriſtian, to which at his birth he ſeems not to have had a rare diſpoſition, and in proceſs of time perfectly habituated. If it be thus, ſome will ask, why his memory thus long lies inter'd with his aſhes. I anſwer, becauſe the popular judgment in *England* has

bin

bin a long time ſtrangely corrupted by ſome *Demagogues*. So that they have bin very ill eſteemers of the worth of great perſons, eſpecially thoſe of the Royal Bloud. Which that we may ſufficiently demonſtrate, let us conſider ſome occurrents in the late head of his Family, becauſe paſſages are freſh, and not yet, as the faſhion is, hiſtoricaly corrupted. If his royal birth and fortune had not caſt a crown upon him, his rare endowments of mind and body, and excellent vertues might have challeng'd it in a popular or ariſtocratical election. To which I chiefly attribute his ruine, by the rule of contraries; as being directly oppoſite to the hypocritical

critical and vitious manners of the times. We hear of no Prince perſecuted with ſo violent and obſtinate a hatred by his implacable adverſaries. Who in their impious deſignes could be prevented with no kind of anticipating oaths; nor repreſt with any humane, natural or divine obligations. Nay, but the laſt preparative of a voluntary perjury invented to accompliſh his deſtruction, exceeds all imagination. For who could fancy in his thoughts a ſort of creatures viſibly ſtampt with the impreſſion of humane form, who juſt before the robbery, ſhould voluntarily enter into a ſolemn league to preſerve the perſon, whom they deſtin'd to

utter

utter ruine; a practiſe unheard of till this latter Age. I ſpeak this becauſe ſome regarders of events, have ſuſpected ſome human deficiency in the *King* to have expos'd him thus to Fortune and his Enemies; which is a manifeſt error, for he had both the moral and politique Virtues of an Excellent Prince and that in no meam degree. But how could he, (conſcious of his own worth, and high meriting of the publick) imagine the future Eruption of that Villany in his dayes, which never ſhew'd it ſelf in the world before? Some have brought in Religion, as a principle actor on the ſcene of theſe affairs: but the error is eaſily diſcoverable, and the grounds of ſuch diſcourſe will be

be found fallacious. Unles we miſtake a profound hypocriſy, or a volatile religion, changeable with the humour of fickle times, for a ſerious profeſſion of faith. The truth of this aſſertion, though to ſome ſtrange at firſt, will manifeſtly appear; if we conſider, how the old Proteſtant and Roman Catholic were the onely Chriſtian Religions, which ever this Nation publickly embrac't. Now in theſe different profeſſions their late Majeſties were as ſincerely zealous, as in their mutual affections. So that both parties boaſt of them as admirable examples in different kinds. Yet tis not known, which was the greater object of hatred to the ſame enemies. For though the

Queen

Queen eſcapt the publique ſcaffold, yet perchance 'twas through her flight and exile. For after declaring her a Traytor, they barbarouſly ſought to tare her in pieces with their canon at *Burlington*, without al reſpect due to her birth, or very ſex. Now in the mention'd caſe of religion, and not rather mutual excelency in vertu, theſe occurrencies could not have hapend, for otherwiſe hatred on the one ſide muſt with a neceſſary ſub-alternation have encreaſt affection on the other. 'Tis not to be wonderd therefore, if the ſame cauſes have bin prejudicial to the reputation due to the memory of this *Reginaldus Polus*. Among whoſe other vertues a clear, con-

ſtant ſincerity of mind was the leaſt obſervable, becauſe this, with many other excelent qualities, was formerly habitual to the nation. Nature was obſerv'd to imprint an ingenuous candor in our looks, uniform to that of our hearts.

At the firſt appearance of the *Engliſh* beyond the *Alpes*, the *Italians* deriv'd the name *Angli* from their angelical aſpects. To which, the frank ſincere integrity of their minds was correſpondent. Hence proceeded that mutual love and generous hoſpitality unknown to other nations. So that whoever inform'd with this notion had ariv'd among us in the late times, would certainly have thought

our

our iland had bin abſorpt (as 'tis ſaid of one of the *Cyclades*) and a new *England* ſtarted up in the room. For inſted of Monarchie, he would have found a wild anarchie ſpiritual and temporal, the preachers being ſcarce diſtinguiſht by ſexes; inſted of ſincerity, perfidiouſnes; of hoſpitality, treachery; of faith, perjury: inſted of religion, a ſacrilegious ſuperſtition; and inſted of thoſe above-mention'd looks, a cloudy forehead, diſtorted eyes, with a worſe diſtorted heart, from al the courſes of equity, juſtice, and honor. We owe the original cauſe of theſe changes to hypocriſy, tranſplanted hither from forrain parts, where I am ſorry the ſoil has

prov'd ſo fertile. For nothing ſooner induces, as we have ſeen by the ſudden improvement, atheiſtical impietie. This was the ſecret engine, by which at firſt the ruin of the beſt of Princes was procur'd, and then his murder; and afterward a *Hydra* ſet up in his place, and at laſt a *Barabbas* to ſhew and make manifeſt in al faſhions, that the true Anointed, and a Man according to God's heart, could not be according to the hearts of theſe people. Al theſe vile, wicked, and curſed practices were follow'd with ſuch a confirm'd, publique and obſtinat impenitence, that it raiſes at preſent horror and amazement, not onely in al ſober Chriſtians, but

al

al others, who have not clearly deveſted themſelves of their humanitie.

The *Engliſh* nature and diſpoſition in it ſelf certainly excels that of moſt nations, as being capable of al ſciences, and more eaſily applicable to that ſort of vertu and piety, wherein others find much reluctance. But there is no temper, which by falſe opinions, eſpecialy in religion (which ſwarmd here in the royal abſence) by education and diſcipline wil not be corrupted. Hence it is that the noble actions and monuments of magnificent Founders and Benefactors have not onely bin defac'd, but defam'd among us by an ingrateful poſterity. Which has bin alike injurious

rious to the moſt illuſtrious eminence of this *Riginaldus Polus*, but with leſs effect, his reputation ſoaring in another region, above the reach of their Malice. For our ſuburbian *Chronicles* allow him no other attribute, than that of a barbarian, a monſter, and idolater. Sure 'tis with the publique damage of the Country, that ſuch mechanique ſpirits ſhould be thus the judges and diſpoſers of the price of merit in noble men. But ſince the diſorder isſuch, and they have acquir'd general reputation among no vulgar perſons, I cannot paſs them over with that ſcornful neglect, which they deſerve, without ſome prejudice to that of the royal family, and the general

neral honor of our Country concern'd herein. In oppoſition therefore to their abuſes, out of many, I ſhal produce ſome few teſtimonies; which I deſire may be perus'd circumſtantialy in the greatnes of the perſons, and as the effects of no flatery or intereſt, being chiefly after death, with ſuch profuſion of praiſes, from a nation ſo jealous and cautiouſly abſtemious in this kind to al ſtrangers, beſides himſelf.

Ex *Pauli* manutii Epiſt. a Pium quartum e Medicea familia Principem.

QUæ cum per ſe maxima ſunt, & curandis Chriſtianæ Reipub. vulneribus utiliſſima; tum verò ponderis accedit plurimum ab exi-

miâ ſcriptoris innocentia, doctrina, dignitate. Quis enim quibus animi bonis, quibus induſtriæ ingeniiq; ornamentis abundaverit, qui deniq; vir, quantuſq; fuerit Reginaldus Polus, aut ignorat; aut ſi quam modo tantarum laudum partem habet cognitam, non earum memoria, & deſiderio vehementer commovetur. Poteſtne quiſquam tam inops a judicio, tam averſus ab humanitate, tam plane ferus eſſe ac ferreus, qui non intimis eum ſenſibus dilexerit. Cujus non modo in ſtudiis, in moribus, in ſermonibus, ſed in ipſo plane aſpectu omnis probitas, omnis luceret humanitas. De religione verò, deque Chriſtiani hominis officio quid ſenſerit, & judicarit, non aut in uno alteróve libro ita oſtendit, ut in aliis nunquam diſſenſerit: aut ita ſcripſit,

ut

ut aliter viveret, aut ita vixit, ut interdum ſibi non conſtaret. Sed omnia literis ab illo prodita, ſine ulla exceptione ſemper laudarunt, hodieq; laudant boni, & ſapientes viri; quorum directa ad veritatem ipſam, id eſt, ad unam Dei gloriam ſententia nec obtrectandi ſtudio, aut invidia flectitur, nec malevolentiâ, aut ambitione mutatur. Vitæ vero totius inſtituta, & excellentem in omni actione, omniq; fortunâ pietatem, utinam quam facile noverunt, tam libenter imitarentur multi. Opes, honores, clientelas, Regum maximorum gratiam & benevolentiam qui aſſequuntur, proxime ad felicitatem putantur accedere. At ille hæc omnia apud Henricum Britaniæ *Regem, & jure propinquitatis, & multo etiam magis ſua virtute cum poſſideret,*

ultrò

ultrò contempſit, ne turpiſſimas Regis actiones, & adverſantem Chriſti Vicario ſententiam probare, aut etiam adjuvare cogeretur. Patavii diu vixit, quanquam erat habitu naturæ prope divino, liberalibus tamen diſciplinis vehementer deditus: Et cum eloquentiæ atq; philoſophiæ pari ſtudio flagraverit, in utra tamen magis enituerit, non facile eſt exiſtimare. Illud certe conſtat, qui vel meliora, vel ornatiora ſcriberet, hâc hominum memoriâ extitiſſe neminem. Quanquam id ei propoſitum fuit, eo direxit cogitationes omnes, atq; curas, ut philoſophiæ ſcientiam non tam ſcriptis, quàm vitâ oſtenderet. Itaq; major atq; excelſior Patavii in tenui & humili fortunâ fuit, quam cum in regno omnibus copiis, & ipſius maxime regis gratia floreret. Hic nimirum

rum verus eſt, ac præſtantiſſimus optimorum ſtudiorum fructus, ſi qui à ſeipſo pendeat, ſi temporum viciſſitudines non extimeſcat, ſi adverſus hominum iniquitates, fortunæq; injurias ratione & vertute pugnet. Quam in Polo conſtantiam & ſapientiam fuiſſe quis ignorat? Metuendæ erant a rege potentiſſimo inſidiæ, metuenda vis propterea quod, ſuſcepta Eccleſiæ cauſa, luculento illo de Pontificis autoritate libro, ſuſceptum ſimul a ſe graviſſimum ejus odium intelligebat. Deſerebatur etiam quotidie magis à re domeſtica. Nemo tamen eum dejecto, aut demiſſo ſenſit eſſe animo, nemo unquam vidit triſtiori vultu in ſermonibus, in conſuetudine, in convictu: in tota deniq; vitæ ratione tranquillitatem mentis, quam habuerat antea, perpetuo retinuit.

nuit. Nec defuêre, quæ nunquam speraverat, ac ne cogitaverat quidem, tantis debita virtutibus præmia. Nam cùm ita viveret, ut in uno Deo omnia poneret, cætera quæ mortales admirantur, infirma, caduca, inania duceret: cumq; in illa Patavini gymnasii celebritate domesticis otii suis bus contentus, paucorum admodum consuetudine uteretur: brevi tamen (ut sibi viam facilè virtus aperit) ita manavit fama de admirabili ejus prudentia, temperantia, doctrina; ut ad aures Pauli *tertii Pont. max. pervenerit. Qui cùm ea esset mente præditus, ut nemo unquam magis de ornanda egregiis Cardinalibus Ecclesia cogitaverit, & eo judicio, ut nemo in delectu erraverit minus: commotus multorum indubio sermone,* Reginaldum Polum, *disciplinæ Christianæ*

ſtianæ renovandæ cauſſâ, cum præſtantibus aliquot viris ad Urbem accivit: eumq; Paulo poſt non petentem, non optantem, prope etiam recuſantem Cardinalem creavit. In hâc dignitate, cum alios antea, tum ſeipſum vicit omni genere laudis. Omitto ſingularem illam, cui par oratio reperiri nulla poteſt, in cæde matris acerbiſſima fortitudinem atq; conſtantiam. Unicum illi contra omnes injurias, omneſq; calamitates conſcientia præſidium fuit; & in aduerſis rebus jam antea didicerat eſſe fortis. Gravitatem eximiam, pari comitate conditam, manſuetudinem prudentiam, benignitatem in ſublevanda miſerorum inopia non attingo; communia ſint hæc, in quibus tamen principia quadam laude Polus txcelluit. Venio ad id quod à Cardinalis perſona poſtulatur.

postulatur. Nam ubi primum sacerdotio est ornatus amplissimo, non illa mentem, ut multi, cum fortuna mutavit: non sericam vestem, non argenteam supellectilem, non denique illustrem aliquam, aut optimam provinciæ præfecturam appetivit. Sed contempta prorsus rerum humanarum specie, divina studia, quæ antea non leviter attigerat, toto pectore complexus, de tuenda Pontificii juris majestate, de augenda inter homines Dei gloria, de illustranda veritate dies noctesq; cogitare cœpit. Quantum in ea philosophia, quæ a sensibus ducitur, erroris insit, atq; obscuritatis, cum antea non ignorasset, tum verò totus ad eam philosophiam traductus, quæ cœlestium bonorum cognitionem parit, clarissime perspexit. Iam illam, quæ colligitur ex rhetorum

rum præceptis, eloquentiam, in qua præter cæteros floruerat, neglexit penitus, inanem duxit, cum librorum voces, non aurium voluptati ſervientes, ſed ad intimas animorum partes incredibili quadam ſuavitate penetrantes, exaudivit attentus. Nec verò quidquam habuit antiquius, quam ut a ſanctiſſimis Eccleſiæ legibus diſcedentes, quoquomodò ad ſanitatem redirent: cum ipſe multos cohortatione ſua, conſilio, doctrina, nonnullos etiam lenitate quadam ad meliora conſilia converteret. Incidit tempus, cum de ſufficiendo poſt obitum Pauli *tertii* Pontificis ſucceſſore Cardinalibus deliberatio eſſet: affuit Polus ita ſedato animo, ita cupiditatis & ambitionis expers, ut majore Collegii parte Pontificatum ad eum de ferente, non ſtatim aſſenſerit,

rit, differendamq; rem tantam in posterum diem censuerit: fore enim, si probaret Deus, eundem post aliquot horas Cardinalium consensum: sin minus, omnino sibi quod Deo displiceret, placere nihil posse. Scripsit etiam in eo Conclavi præclara quædam de officio Pontificis: quæ cum aliis ejus libris, quos Joannes Moronus Cardinalis ob summa erga sedem Apostolicam merita, perpetuamq; vitæ innocentiam clarissimus, accuratè servavit, propediem in lucem proferentur. Quibus in libris, cùm spirare adhuc mens illa divini hominis & vigere videatur, afficimur non tam præceptis atq; doctrina, quàm recordatione tantarum virtutum, quas in illo vidimus.

Ex

Ex Jacobi Sadoleti Cardinalis, *Epiſt. 10. lib. 5.*

DE conſuetudine & convictu Poli noſtri tantum te capere voluptatis, quantum ſcribis & minime miror, & tuum de illo judicium vehementiſſime probo. Quid enim eſſe poteſt homine illo humanius, cruditius, ſanctius? Eum ego cùm hàc iter haberet, paucis illis horis vix deguſtare quidem potui: ſed tantas tamen in illo omnium ornamentorum divitias tum mihi perſplexſſe viſus ſum, ut poſteà illum non amore modò, ſed inſigni quadam obſervantiâ ſemper ſim proſecutus. Nam cùm illa mihi amabilia in eo ſunt cognita, ingenium probitas, literæ, in quibus ille non mediocriter excellit, tum id

 præterea

præterea admiratione ſummâ dignum (quod ego primum ſtatuo omnium) quòd cum tantâ generis amplitudine & nobilitate tanta naturæ bonitas atque humanitas juncta ſit. Itaque quanti fieri à me putas, quod à te ſcriptum eſt, nomen ſæpe meum verſari in ſermonibus veſtris? Ego verò vobiſcum, o amiciſſimi homines, & animo ſemper & cupiditate illâ ſum, ut ſi detur facultas, vobiſcum vivere potiſſimùm velim. Etenim ſi eſſemus unà, Deus immortalis, quantas & quàm varias caperemus ſuavitates? quæ ſtudiorum conjunctio? quæ communicacio voluntatum? qui denique ardor exiſteret animorum? ut ad illa præclara atque ſancta philoſophiæ adyta copulati introiremus.

Ex

Ex ejuſdem. *Epiſt.* 13. *lib.* 5.

POlus ad me ſcribit uberrimis elegantiſſimiſque literis, multa illa quidem digna illo ingenio & ſanctiſſimis ipſius moribus, ſed plurimum & præcipuè de te, quem ipſe admodum cuperet ad Theologiæ ſtudia jam aliquando animum adijcere.

Ex ejuſdem. *Epiſt.* 20. *lib.* 12.

QUanquam quod ad ſuavitatem amicitiæ & familiaritatis attinet, multorum mihi amicorum vicem præſtat vir clariſſimus Polus, qui apud nos complures jam eſt menſes: quo homine cave mi Bembe quenquam exiſtimes aut dulciorem in congreſſibus, aut fideliorem in conſiliis

filiis aut ſanctiorem in omni parte vitæ optimiſque moribus exiſtere: præterea ſummæ ipſum doctrinæ, ſummique judicii. Sed quid ago? tibine ego eum laudo, qui tibi ipſi melius notus eſt, quam mihi? illud affirmare poſſum, hòc illius ſermones mihi etiam gratiores eſſe & jucundiores, quòd in magnâ copiâ & varietate rerum, de quibus colloquimur, ſæpe nobis de te in loquendo incidit mentio, in quâ diutius commorari ſolemus, Priulo præſertim tuo materiam & copiam ſermonibus ſuppeditante.

Ex *Epiſt. lib.* 14.

ADventus huc Poli ampliſſimi collegæ noſtri, & magnam mihi dolorem attulit, ut tu quoque futu-

futurum videras, & non minorem etiam voluptatem. Videre enim hominem amicissimum utrique nostrûm, summâ ipsum virtute, summâ temperantiâ, modestiâ, sanctitate vitæ præditum, sanè jucundissimum mihi fuit. Eundem autem videre tot appetitum injuriis, atque alienæ impietatis & crudelitatis scelere, in tantas & tam graves conjectum calamitates, certè non mediocriter mihi molestum accidit: cum præsertim non amici solùm in eo incommoda, sed Christianæ etiam Reipub. vulnera uno & eodem tempore, dolere & miserari cogerer. Atque ipse quidem, quo animi robore, & quâ erga Deum pietate munitus est, ferebat res adversas fortiter atque constanter. Ego vero qui nequaquam simili virtute præditus sum, cum me afflicta-

rem in ejus acerbis casibus, illo ipso consolatore sublevatus sum, cui me afferre solatium magis oportebat. Atque is unum diem apud me cum fuisset, ita a me discessit, ut præter pristinam meam de illo opinionem, novam etiam admirationem suæ spectatissimæ virtutis in animo reliqueret.

Ex ejusdem. *Epist.* 11. *lib.* 15.

QUòd enim me cum Polo meo, tuâ opinione sententiáque conjungis, homine summâ eruditione, summâ pietate, summâ prudentiâ prædito: optasq; denos utriusque nostrûm similes, si fieri possit, existere: quorum fide, vigilantiâ, consiliis afflictæ Christianæ Reip. subveniatur: est quidem hoc & tuæ probitatis, ac religionis maximum argumentum & ejus opinionis, quam

de

de me habes conceptam, indicium insigne. Veruntamen scito, cùm jamdiu sit, quòd ego virum illum, & colo & admiror, nunquam autem me optare esse ausum, ut cum eo compararer: tantum sat mihi duxisse, si illius modò persequi vestigia, vel procul observando atque imitando possem. Itaque habeo eum in vitâ & in disciplinâ, & in omnibus forensibus senatoriisque actionibus, ducem ac magistrum: Quem quòd tu quoque tam studiosè laudas & probas, perjucundum id mihi est, propriumque ejusdem præstantis animi tui, de quo jamdudum loquor.

Ex ejusdem. *Epist. 9. lib. 16.*

QUomodo ergo hoc lues? opinor si & literas mihi miseris, & doctissimorum hominum contuberna-

lium tuorum Aloysii Priuli, Contarini & Marci Antonii Flaminii acta aliqua ad me perscribes. Nisi fortè omnem tuam mentem, cogitationemque rerum cæterarum, illa prope immensa suavissimi hujus comitatus voluptas sic obruit, ut despicere in partem aliam non queas: præsertim, omnium hominum longe & virtute & comitate & prudentiâ præstantissimo, Polo, tuos oculos animumque complente: quod si est ita, ignosco tibi equidem, neque te amplius ullo crimine accerso.

Joannes Casa in vita *Petri Bembi* Cardinalis.

Cultus est Romæ Bembus, *cum à bonis plerisque omnibus* Contareno, Sadoleto, Cortesio, Moro-

Morono *Cardinalibus amplſſimis, hominibuſque eruditiſſimis: tum verò præcipuè a* Reginaldo Polo, *homine, Dei immortalis, dubio procul, beneficio, ex ultima uſque Britania ad nos vecto, vel de cœlo potiùs, ſi modò dictu fas eſt, lapſo; cujus de laudibus, quamquam de tam præclarâ ac divinâ virtute nemo ſatis digne unquam loquetur, alius mihi profectò dicendi locus dabitur. Hoc certè haud facile in præſentiâ dijudicare audeam; plus ne eam inſulam, multis vulneribus Chriſtianæ reipub. per ſummam impietatem infligendis, nocuiſſe dicam; an quòd in illo ſolo talis tantuſque vir ortus & procreatus ſit, unde veræ, planeque Chriſtianæ pietatis, vitæque* exemplum peteremus; *profuiſſe.*

fuiſſe. Is igitur cum Bembo *famil*
liariſſime vixit, &c.

Which *Bembus* ſpeaks ſome
where to him, as I remem
ber, in this manner; *Tu verò long*
ge ornatior atque illuſtrior factus, no
Italiam *modò*, *ſed* Britaniam *eti*
am tuam, *atque ipſum cœli verticem*
tuarum laudum ſplendore fac impleas.
As if his eminent vertue, like
the ſurprizing light, of ſome
new *Comet*, without a *parallax*,
was to ſhine univerſaly in al
parts, for the benefit of man
kind.

SUPPLE-

SUPPLEMENT.

THE comendations of these great persons, I know, are of little account and validitie in Countries under the domination of *Zuingle*, *Calvin*, and *Beza*. But al learn'd and civiliz'd spirits rise up with a kind of reverence at the very mentioning of *Sadoletus*, *Bembus* and *Contarinus*, &c. Whose Names stand already consecrated to al posterity in the histories of their times. They liv'd in a happy, glorious age, which not onely reviv'd, but, I may say, accomplisht the noble arts, and sciences of the antient *Greeks* and *Romans*,

Romans, which are now univerſaly and much degenerated. For in painting we ſee no pieces like thoſe of *Raphael*, *Michel Angelo* and *Titian*, or their very Scholars, in the three famous ſchools, at the ſame time of *Rome*, *Florence*, and *Lombardy*. And what is very remarquable, the *Statuarian* art appear'd in perfection, and was extinguiſht in the very ſame perſon of the fore-mention'd *Buonaroti*. *Elocution* in al her dreſſes either Hiſtorical, Oratorian or Poetical, ſcarce ever appear'd more *majeſtique*, *polite* or *floride* with al her artificial colours, beauties and graces. The above-cited perſons *Contarinus*, *Caſa*, *Polus*, *Sadoletus* and *Bembus* were very eminent

eminent in this princely, commanding facultie, as adapted thereto by their extraction (which was very noble in al, though only royal in *Polus*) by their learn'd education and natural excelencie of wit. They have left us rare monuments in al kind of Eloquence, wherein the old *Grece* and *Rome* ever boasted; but have proceded no further, like over-cautious *Pilots* not venturing in unknown Seas. Where however they knew others more rash and les expert would at the last hazard. For being al Churchmen and honor'd with *Episcopal* dignity, they have left us no rule, art, or methode of preaching; nor any example, to look upon, like

like a canonical picture of *Tuim*, and trace thereby the futur model and general lineaments of a regular sermon. Which neglect in these our Master-guides has bin of great damage and detriment not only to their own age, but also that of their posteritie, leaving us in the dark and ignorance, nevertheles rashly venturing to put and push forward with hardy boldnes, not so much as like blind men, groping to find out the true way. To illustrate and give some light to this *Parodoxical* discourse, let us consider, what the moderate and judicious *Spaniard, Ludovicus Vives* sayes. Than whom, after his Countriman *Quintilian*, no one has better censur'd

cenſurd the lifes, actions, and writings of men. He was converſant in moſt Countries, where human literature floriſht, and ſometimes in *Corpus Chriſti* College in *Oxford*, and therefore his cenſure fals particularly on no place or perſons, which was this, in his famous book *de Cauſis corruptarum artium.*

——*Receptâ Chriſtianâ pietate, paſſi ſunt* Principes, *quod univerſis in commune conduceret, ut* Presbyteri *ad populum de rebus ſacris loquerentur: ita ſacri* Concionatores *priſcis illis* Oratoribus *ſucceſſêre, ſed diſſimillimo ſucceſſu. Nam quantó illos ſuperamus rebus, tanto partibus omnibus eloquentiæ, totâ vi perſuadendi, ſententiis, argumentis, diſpoſitione, verbis, genere orationis, actione*

actione inferiores sumus. Cujus rei culpa divisa est inter dicentem & audientem. Olim qui dicebant, erant callentissimi usûs & totius prudentiæ communis, & tractandorum animorum peritissimi artifices. Qui nunc dicunt quam dispares, imperiti, ignari vitæ, imò communis sensûs: qui sint affectus, aut quemadmodum vel impellendi vel revocandi omnino nescij. Nec cui rei quæ verba, quod genus orationis sit adhibendum nôrunt, omnia bene convenire omnibus rati. Sententias habent plumbeas, frigidas, jacentes, segnes quæ animos dejiciant potius quam excitent: argumentatiunculas colligunt ab illo exercitio scholastico, quæ ventilant quidem, & titillant interdum, nunquam feriunt aut cædunt. Dispositio fusa & dissipata: nihil dicunt suo loco: actio immoderata:

nihil

nihil pro re aut tempore: non in voce, non in oculis & ore, non in manu & digitis, non in geſtu & ſtatu corporis univerſi: quæ illi ita habent cognita, ut nulla eſſe arbitrentur, nec intereſſe ſaltitent dicentes, an ſedeant. Jam auditores habebant illi olim acutos, attentos pleroſq; eruditos, nunc ſocordes, ſegnes, peregrinantes, animo rudes atq; imperitos, &c.

Italie at this time floriſht in eloquence and polite learning, more than at preſent; and as for our *Ciſalpine* Countries, I leave them to the pleadings of no mean advocates Sir *Thomas More*, *Eraſmus* and *Budæus*, &c. As for the firſt of his animadverſions, touching the exceſſive diſparity betwixt our *Preachers*

and the antient *Orators*, whom they ſuccede: I think there is no diſagreement amongſt the *Learned*. Nor how far we excede them in the noblenes, variety and amplitude of ſubjects; which the Myſteries of our religion in a copious manner afford us. Yet al this has produc'd no conſiderable effect, nor any thing to be put in parallel with thoſe pretious reliques of Antiquitie; richly embelliſhing with a pleaſant variety, for the moſt part trivial, temporal and profane ſubjects. In our *French* travels, you remember, the common Sermons much deceiv'd our expectation, with their long repetitions, tedious circumlocutions and ayerie expreſſions,

under

under which there was no ſolid ſenſe or fundation of matter methodicaly diſpos'd, wherin the antients were admirable; which defect made the words (as it uſualy hapens) flye and flutter about our ears, with a great deal of inſignificancie. Which however are pour'd forth with a confident readines and a great volubilitie, the *Preacher* never otherwiſe appearing arm'd and provided, than with his hankerchief, inſted of prompting papers, ſo contrary to the cuſtom of the *Engliſh*, who are nothing inferior in wit, and of a better memorie. At our return home, having ſeen King *Charles* the firſt in his writings often complaining and aſcribing his

ruine to the *Pulpit*; we presumptuously thought to have retriv'd the antient *Eloquence* rising amongst us there again, in a formidable *Majestie*. For the admirable effects of this *renown'd faculty* being known to be good and bad: we have here seen the latter, higher and of a more cursed nature, than what *Antiquity* can shew. For where shal we find among them, so great and vertuous a *Prince* soberly murdred with cold hands in Publique, so incomparable a *Queen* and numerous issue either miserably wandring, banisht or imprison'd; in fine, the *Religion* and *State* wholy subverted by the *voluntary swearers* to defend both. Now, to this vast demolishment

moliſhment and downfall of three *Kingdoms*, if you imagine in fancie to find proportionated *Engineers*, you wil be much deceiv'd. For *Hugh Peters*, the chief *Architect* among them, had in his looks, behavior and diſcourſe more the faſhion of a *Buffoon*, then the face, *habit* and *autoritie* of one of the antient *Orators*. As for the reſt of his *Brethren*, we wil paſſe them over in ſilence, as being his inferiors, and for our own credit ſake; that the nature and paultry condition of our *Antagoniſts* may the better remayn indiſcover'd Tis ſtrange to think, how a noble *Kingdom*, acquir'd by the invincible hands of ſo great a *Conqueror*, ſhould in proces of time fal thus by

the wretched tongues of so vile, mercenary and ignominious *Gownmen*. There was nothing more fooliſh or frivolous, (ſetting aſide the Treaſon) in form and matter than their diſconcerted Sermons: nor indeed more ridiculous, unleſs it was the action and pronuntiation, which was with an odious noiſe and utterance through the noſe, yet appearing very muſical and grateful to their moſt attentive & preſſing Congregations. Their general cuſtom was, to pick out of the Scripture ſome obſcure Text, which they mangled, inſted of dividing, into fragments, and certain diminutive particles, which were converted at laſt into ſo many poſitive

ſitive points, ſtrangely pricking & tickling the currupted fancies of their *Audience*. In whoſe opinion and judgment, they would often deſtroy al *Prelacie* and *Popery* in the ſame breath. Which, by vertu of former *Scriblers* in this kind, was as eaſily done; as the body of their *Sermons* compos'd out of *Common places* and *Concordances*. Their Epilog and terrible *Peroration* was uſualy included within the ſeven hils of *Rome* there furiouſly baiting the *horn'd beaſt*, and Antichriſt. Which however many times were their beſt friends and aſſiſtants, at a dead halt and ſtand; when al their *Hebrew*, *Grec* and *Latin*; and their laſt uſes, doctrines and applications fail'd them. Which

ſort of ſorry ſhifts and poor inventions, to waſte time, are only the lazy cuſtoms of theſe latter dayes, unpractis'd by the *Antients*. Whom we cannot ſufficiently admire, with their artificial methods; ſomtimes *analytique*, ſomtimes of an oppoſite nature, and ſomtimes mixt; yet ever producing admirable effects: Which ſubtile wayes were very wel known and practiz'd by my Lord *Bacon*, and are the hidden reaſon why ſo may of his *diſcourſes* inſtruct, improve and pleaſe the readers in general, like a legitimate piece of *Architecture* very often ſurprizing, incomprehending, and ignorant fancies, which can give no reaſon of their

their ocular delight and ſatis-faction. Some of theſe *diſcourſes* therefore have paſt the *Alps*, and found approbation in an *Italian* dreſs, from the exquiſit judg-ments of that Country. Where-as tis beſt for moſt *Sermons* to reſt ſatisfyed with the applauſe of their firſt Audience; whe-ther it be in *City*, *Court* or *Coun-try*. The open light and air are very improper and hazard-ous for them, as being uſualy Creatures of a week fabrique and conſtitution: ſomthing not unlike in nature to the fading compoſitions in Muſick of our dayes, which ſcarce ever ſur-vive the Author, and ſo diſor-derly thruſt one another out of

date,

date, that the younger ſtile gets place. Which ever fals out contrary in the juſt and lawful productions of noble ſpirits, wherein we alwayes ſee precedence in antiquity rather giving autority and prerogative, than cauſing any kind of detriment or deminution. However I hear of late, that there are ſtarted up among us, excellent *Preachers* of al Religions, who with choice matter curiouſly elaborated, and with a free noble delivery, ſett of with looks and geſture ſuitable to the ſubjects and paſſions repreſented, are likely to work marvelous effects, and reduce again the happy firſt dayes of King *Charles* the firſt. Which appears the more probable, in that

that I underſtand, theſe worthy perſons are for the excelent, moral and pacifique doctrine of the old *Grec* and *Latin Homilies*, having laid aſide al Controverſies, which are moſt improper for *Pulpits*: and ſerve rather to irritate, than heal or compoſe our minds too much already feſter'd and exulcerated with ſo many late ſeditious contentions of al ſorts. We are onely fit now for a peaceable quietnes, like ſuch patients, to whom the prudent *Phyſitian* preſcribes a weathering repoſe alone, with the uſe perchance of ſome waters to purge and waſh away certain ſcurvy, malignant humors. The matter of Controverſie has bin drain'd to the

bottom

bottom on all ſides and hands, ever ſince my Lord *Bacon*'s dayes, as he himſelf teſtifies: So that now there's nothing left, but filthy lees and dregs for new *Operators*. And therefore, like a ſage *Lawyer*, as wel as great *Philoſopher*, he diſſwades any farther progres in ſuch contentions, fruitles and endles in a Countrie, where there is no *Tribunal* of judicature erected, or wil be admitted by either ſex. If any, by reaſon of the difficulty and varietie, find themſelves unfit for thoſe noble, profound *ſciences*, which he often propoſes; yet, have an itchy, buiſy ſpirit, which muſt be in ſome action; there are many other more ingenious

genious occupations and employments, to take up their time of leiſure, if aptly follow'd, as the various and delightful operations in *Chymiſtrie*; and ſo many excelent inventions and practices, lately diſcovered at home and abroad, in *Experimental Philoſophie*, with ſeveral other acceſſory and ſubſervient parts of Philoſophical learning in general.

POST

POSTSCRIPT.

As concerning the above-cited Testimonies.

THe fame of *Paulus Manutius*, *Bembus*, and *Sadoletus*, is ſpread among the learned of al nations; but this of *Caſa* has not taken ſo large a flight, nor is much converſant in *Northren* parts, unles among Travelers. To give therefore ſome credit to his teſtimony, and make it more authentique, we wil hear, in the firſt place, *Muretus*, ſpeaking in this manner.

—— *Neque immeritò commendati ſunt,*

ſunt, aut is qui pauca quidem ſcripſit, ſed in ſcribendo omnium politiſſimus maximeque, limatus, idemque ab omnibus ineptiis remotiſſimus fuit Joannes Caſa, *&c.* This expreſſion *ab ineptiis remotiſſimus*, among others, as he elſwhere teſtifyes, reflects on the conceits and *Batavian* jeſts of *Eraſmus*, in his praiſe of Folly and Dialogs, *&c.* which ſort of ſawce and ſeaſoning, ſome ſcholars have groſly miſtaken for pure *Attique* ſalt and wit. The noble *Tridentine* Hiſtorian ſpeaking of this *Caſa*, ſayes, As his brother was formidable with his ſword; ſo he was with his pen. His Oration to the great *Emperor* of his time, is imagin'd to be the firſt piece of true genuine eloquence,

eloquence, which has appear'd ſince the dayes of *Auguſtus*; and therefore I wonder it has found no Tranſlator. But perchance it would not pleaſe, ſince inſtede of the figures, tropes and ſchems, in a ſolid diſcourſe, and other graces of the *Antients*, we are now ſo delighted with gingles, quibles, and trifling conceits in a frothie, incohærent matter, interlarded with a nauſeous multiplicity of citations, in diverſe languages. Which, for the moſt part, are onely ſorry, ſervile ſhifts, *pedantique* arts, and odious deformities in ſpeech and writing, introduc'd by ſome modern *Orators*: and nothing conducing to the true delight or benefit on the one ſide, but much

much assisting and concealing the supine ease and lazines of the cunning practiser on the other side. Whereas an orderly discourse should, with a certain analogie, imitate the works of nature, or of art in perfection; where al parts have ever a congruous and conspiring union as wel as uniformity among themselves. As for example, in a *Dorique* composition, either in musique or architecture, any thing *Jonique*, though excelent in it self, would be vitious; and so al enterlacings and embossements, which are like frequent citations in speech, though otherwise splendid, would be here offensive to the senses and understanding of a wel-

bred Gentleman. But let us paſſe to this ſhort Character of *Bartholomeo Zucchi* in his *Idea* of a perfect Secretary.

Queſti è quel Giovanni della Caſa *Gentilhuomo Fiorentino, che ha laſciato in dubio, in qual lingua egli ſcriueſſe meglio, ò nella* Latina *ò nella* Toſcana, *e nel verſo e nella proſa: Coſi fu mirabile nell'una e nell'altra. Ha ſcritto poche coſe, ò almeno poche vanno attorno, le quali il faranno piu immortale, che le molte, che hanno publicate alcuni. Son tutte belle, tutte eccellenti. Fu e Segretario di Cardinali, e impiegato in gravi affari. Dopo eſſere ſtato alcun tempo Prelato molto ſtimato nella Corte* Romana, *hebbe l' Arciveſcovato di* Benevento, *nel quel grado ſi mori.*

Eng-

Engliſhed thus.

This is that *John de la Caſa* a *Florentine* Gentleman, who has left in doubt, in what language, he was moſt dextrous and excelent: whether in *Latin* or *Italian*; or *Verſe* or *Proſe*. He was ſo ſingular and admirable in all theſe faculties. He has writ few pieces or at leaſt few paſſe currant as his genuine productions. Which however wil more immortaliſe his name, than the voluminous works of others. Every thing proceding from him is rare and excelent. He was Secretary among the Cardinals, and employ'd in affairs of great conſequence. After having bin a

Prelat of great eſtimation in the Court of *Rome*, he was advanc't to the *Arch-Biſhoprick* of *Beneventum*, in which condition he dyed.

Monſieur Balzac, whoſe follies and affectations in his young dayes, corrupted not only the the ſpirits of his own Country, but many alſo of thoſe abroad, ſeems at laſt to have had a mature judgment: which perhaps is the reaſon, why his latter books pleaſe leſſe, and remain every where untranſlated. However out of the value I have for them, I ſhall pick out here ſomething concerning our preſent ſubject.

En Italie *il s'appelle* Monſignor de la Caſa, *il eſtoit Gentilhomme Florentin, de tres bonne et*

et tres ancienne máiſon. Il auoit eſte nourry petit garzon a la Cour de Rome, ou d'abord il eut l'approbation de tout ce qu'il y auoit d'honneſtes gens. Il a eſcrit en proſe et en vers, en l'une et l'autre langue auec tel ſucces, qu'il fut admiré des Orateurs et des Poetes de ſon temps, au deſſu deſquels il s'eſtoit eleuè. Torquato Taſſo l'a tant eſtimé qu'il a voulu eſtre ſon grammairien. Et j'ay leu, ſur un des ſonnets de ce Monſignor, une lecon, que ce poete recita, ſi'l m'en ſouvient bien dans l'Academie de Ferrare. Cet excellent homme eſtoit d'une ſanté aſſez vigoreuſe, il veſcut dans le loiſir tantoſt de Rome et tantoſt de Veniſe: et neantmoins il n'a laiſſé en toute ſa vie, qu'un liure de

l'eſpaiſſeur de deux almanachs Ceſt n'eſt pas qu'il euſt, l'eſprit ſterile, et qu'il cultivaſt une terre ingrate. Car jamais homme n'apporta au monde de plus grands avantages, ni plus de diſpoſition a l' eloquence, &c.

Engliſhed thus.

In Italian he is cald the *Signor de la Caſa*, being a *Florentine* Gentleman of a moſt noble and antient race. The education of his unriper age was at the Court of *Rome*, where on a ſudden, he gain'd the approbation of al perſons of merit and honor. His proſe and verſe in both languages was ſo happy and ſuccesful, as to make him admired by the *Orators* and *Poets* of his time, whom he much ſurpaſt.

ſurpaſt. *Torqauto Taſſo* valued him at ſo high a rate, that he vouchſaft to become his Grammarian. And I have read, if I wel remember, a leſſon upon a ſonnet of this *Signor* which this Poet recited in the *Academy of Ferrara*. This excelent perſon was of a ſufficient and active health, and enjoy'd a happy leiſure ſomtimes at *Rome*, and ſometimes at *Venice*. Yet al his life has onely afforded us a litle book no thicker in bulk, than two *Almanacks*. The reaſon of this proceded not from the ſterility of his ſpirit; or that he cultivated a barren and ungratful ſoyle. For never man was born with more natural advantages, or endowed

with a better disposition for Eloquence, &c.

. The memory of Monsieur *Blazac* has not faild him; for the lesson here mention'd (which I have by me) was recited in this manner: and there was a kind of civil war between the two Academies of *Ferrara* and *Florence* at the same time, when it was compos'd be *Torquato Tasso*. Who was, without dispute, the greatest and most universal Poet, that has appear'd in any known language, since the death of the *Roman Virgil*. And yet here he acts the inferior and subservient part of a Grammarian, Scholiast, Comentator. Which condescention in so

Prince-

Princely a Poet, is the greateſt which I have ever heard: and crowns with an everlaſting honor the memory of this *Signor de la Caſa.* From hence we perceive of how high a value, is this large Encomium of *Polus*, from a perſon of ſo rare merit, and otherwiſe, as we have ſeen, ſo penurious of his choice and pretious Ink. What is ſpoken here of this *Giovanni della Caſa, ſeems devious & epiſodical*, as to our ſubject; but I could not omit it, out of reſpect and gratitude, for the great honor, this noble *Florentine* has done our Country, in the perſon of this *royal Cardinal*, to whom we will now return in this following relation of

Le

Le Sieur Maurier.

REnaud Polus, *Cardinal & Archeveque de* Cantorbie, *eſtoit fils de* Richard Polus *Couſin Germain du roy* Henry *VII. & de* Marguerite *fille de* George Duc *de* Clarence, *frere du roy* Edouard *IV. La nature luy avoit donné un excellent eſprit, qu'il avoit cultivé ſoigneuſement & heureuſement dans les plus celebres* Academies *de l'* Europe, *où il ſe'ſtoit fait d'illuſtres amis, & ſur tout en* Italie. *Comme il avoit de la naiſſance, & du ſcavoir, de l'eſprit, & de l'habilite, tout le monde l'honora en Angleterre: & le roy* Henry *VIII. ne fut pas des derniers a luy faire des avances de bienveil-*

bienveillance & d' eſtime. Renaud Polus *en temoigna bien de la gratitude. Mais il ne pût jamais adherer, par une laſche complaiſance, au deſirs injuſtes de ce* Prince, *qui pour ſatisfaire une paſſion brutale, viola toutes les loix de l' honneur, & de la religion, introduiſant, par un renverſement deplorable, le ſchiſme & l' hereſie dans ſon eſtat.* Polus *fut contraint de ſortir du royaume. Ce ſt dans ce temps q' il ſe crût obligé d' eſcrire au roy, un traité de l' union de l' egliſe: Et ce zele genereux paſſant pour inſolence & pour temerité dans l' eſprit d'* Henri, *il promit cinquante mille eſcus a celuy qui luy apporteroit ſa teſte. Le Pape* Paul *III. qui l' avoit creé Cardinal en 1536. luy donna des gardes.* Henri *en temoigna un*

deplaiſir

deplaiſir extreme, & ne pouvant ſe vanger ſur la perſonne de ce Cardinal, il fait mourir ſa Mere & divers de ſes Parens, & le perſecutaſt luy meſme dans toutes ſortes d' occaſions. Le genereux Polus *ſupporta la mort des ſiens & la deſolation de ſa famille, ayant tant de conſtance & de courage, qu'il merita des eloges des plus illuſtres Ecrivains de ce temps & l' admiration de toute l'* Europe. *Il pardonna auſſi aux trois* Italiens *& a deux* Anglois, *qui l' avoient voulu aſſaſſiner. Cependant il fut employé en diverſes legations, & envoyé au* Concil *de* Trente. *Apres la mort de* Paul *III. les Cardinaux voulurent le mettre ſur le ſiege pontifical, & il fut le ſeul qui s'oppoſa a cette exaltation glorieuſe. Sa*

mort

mort fut un coup fatal & pour la religion & pour le royaume, elle arriva ſeize heures apres celle de la Reyne le 25 Nov. de l' an. 1558. Les Auteurs, meſme les Proteſtans, donnent les eloges a ſon eſprit, a ſon ſcavoir & a ſa prudence: & tout le mondé avoue q'uon viſt peu d'egale bonté pour les hommes, ny de ſemblable zele pour Dieu.

Engliſhed thus.

Reginaldus Polus Cardinal and Archbiſhop of *Canterbury*, was Son of *Richard Polus* Couſin germain to *Henry* the *ſeventh*. His mother was *Margaret* daughter of *George* Duke of *Clarence*, brother of *Edward* the *fourth*. Nature had given him an excelent ſpirit and wit. Which he

he carefully and happily enricht in the moſt famous Academies of *Europe*: where he gain'd the friendſhip of many illuſtrious perſons, but eſpecialy in *Italie*. As he was eminent in birth, wit, knowlege, and activenes of ſpirit; ſo he was much be lov'd and honor'd at home; and King *Henry* the *eighth* was very forward in applauding and ſhewing the ſingular eſteem he had of him. Wherein *Polus* was never backward in a ready demonſtration of his humble gratitude. But however, could never adhear, and ſubmit, with a ſervile complyance to the injuſt deſires of this *Prince*, who to ſatisfy a carnal appetite, broke the laws of honor and religion,

religion, introducing a deplorable confuſion into his *Kingdom*. Out of which *Polus* was conſtraind to depart. In this time of abſence, he thought himſelf obliged to writ a treatiſe to the *King*, concerning the general union of the Church. But this general Zeal paſſing for an inſolence and raſh enterpriſe in the ſpirit of King *Henry*, he ſet a price, and promiſt *fifty thouſand Crowns*, as a reward, to him who ſhould preſent him with his head. The Pope *Paul* the *third*, who had created him *Cardinal* in the year 1536. preſerv'd him with Guards, appointed for his ſafety. Which put the *King* into ſo great a paſſion and choler, that being unable to revenge

venge himſelf upon the perſon of this *Cardinal*, he made his Mother dye a violent death, with many of his kindred; neither leaving to perſecute his remaining perſon alſo, in al ſorts of occaſions. The generous *Polus* patiently ſufferd the death of his neareſt allyes, and the deſolation of his family, with ſo great a conſtance and courage, that it merited and procur'd him the teſtimonies and admiration of al the noble Writers in *Europe* of his time. He pardon'd alſo three *Italians* and two *Engliſhmen* who would have aſſaſſinated him. He had the fortune to be employ'd in many *Embaſſies* of ſeveral kinds, and to be ſent *Legat* to the *Council of Trent*.

After

After the death of *Paul* the *third*, the Cardinals would have plac't in the *Pontifical Throne*; and he himſelf was the perſon alone, who oppos'd this glorious exaltation. His death was a fatal blow to the religion and kingdom, which happen'd ſixteen hours after that of the *Queen* in the year 1658. The *Proteſtants* themſelves give elogiums to his wit, learning, and prudence. And al agree that there ſcarce ever appear'd ſo great a zeal for the ſervice of God, nor charitie and affection for that of men.

The learn'd Mr. *Camden*, a perſon of another religion, as being a worthy old *Proteſtant* of the old Church of *England*, ſeems

to approve of these commendations, and verify this last passage in these words

Eodem quo Maria *obijt die, post pauculas horas* Polus Cardinalis, Archiepiscopus Cantuarienſis *expiravit, Vir quem pietas, doctrina & integritas multò magis, quàm regij generis ſplendor illuſtrârunt; licet ille* Georgij *Ducis* Clarentiæ *fratris* Edvardi quarti Regis Angliæ *è filiâ nepos* fuerit.

His perſecution, with the tragical deſolation of the Familie, and the cruel, unnatural deſtruction of the members by their proper head, is thus deſcrib'd by *Gratianus.*

Nam Henricus, *cum ei omnia tentanti, ac ne maximis quidem parcenti ſumptibus intercipere* Polum

non

non ſucceſſiſſet, implacabilis iræ atq; acerbitatis ſuæ impetum in Margaretam Poli matrem avertit. Ea erat lectiſſima & ſanctiſſima fœmina, Edvardi Regis fratris filia. Nec tamen genere, quam moribus, innocentia ac totius vitæ laude nobilior: in cujus diſciplinâ antè Henricus Mariam unicam filiam educaverat. Tum abreptam in carcerem diu ærumnis ac miſerijs male habitam, falſis etiam nuntijs interfecti Reginaldi filij tortam, poſtremò altero filiorum natu majori, qui ſimal captus in eâdem cuſtodiâ habebatur; crudeliter necato, annum ipſam alterum & ſeptuageſimum annum agentem, palam in foro capitali ſupplicio afficit, nullum ob crimen aliud, quam quod Reginaldum genuiſſet, & de fide Catholicæ pietatis decedere recuſaſſet.

Though enough has bin al-ready promoted in this kind, to pleaſe and ſatisfy al perſons, whoſe Religion allows them any freedom of ſpirit; yet I cannot think this following Re-lation will appear tedious.

Ex L. B.

ILlud autem perſuaſum habeo, ejuſmodi me legentium oculis imaginem propoſiturum, quæ omnibus iis, quæ in Chriſtianum hominem cadere poſſunt, virtutibus ornata & expolita appareat. Tantas in hunc Deus hominem ex uberrimo illo benignitatis ſuæ fonte divinorum munerum divitias transfuderat. Atque hæ quidem tot tamque inſignes Poli Cardinalis *virtutes omnibus tota* Eu-

ropa

ropa ita cognitæ atque perſpectæ fuerunt, ut multi etiam, qui eum nunquam vidiſſent, ejus nominis ſtudioſiſſimi atque cupidiſſimi fierent. Celebre eſt etiamnum ejus nomen apud omnes bonos, magnáque cum laude, ſæpenumero in ſermonibus uſurpatur: atq; ita gratioſa eſt apud multos Principes ejus memoria, ut, ſi quem in ejus familiâ aliquandiu verſatum intelligant, eum, vel hanc unam ob cauſam, benevolentiâ, complectantur, eiq; libenter faveant. Tanta fuit ejus manſuetudo & clementia, ut ſi quis eum offendiſſet, nihil de ulciſcendo cogitaret, omneſq; injurias facile remitteret, atq; condonaret. Viterbij] tres Italos, necem ſibi molientes, liberari juſſit. Duos item Anglos Capranicæ, quò ipſe ob æſtivos calores vitandos

ſeceſſerat, comprehenſos, qui ad eum trucidandum ab Henrico rege ex ultimâ uſque Angliâ ſubmiſſi erant, necari noluit, cùm ad unum ſe eam injuriam pertinere diceret; nec durius in illos animadverti paſſus eſt, quàm ut paucos ad dies ad triremes relegarentur. Res adverſas & calamitates, tam forti magnoque animo ſemper tulit, ut, ei hac virtute pares qui eſſent, paucos admodum memoriâ noſtrâ fuiſſe exiſtimem, ſuperiorem verò neminem. Ejus rei multa poſſem afferre exempla, ſed hoc uno contenti erimus. Quodam die cum multas ex Galliâ, atque aliis ex locis literas accepiſſet, mihique mandâſſet, ut iis reſponderem; tum ego literas in unum faſciculum colligens, cum quaſdem Anglica lingua ſcriptas vidiſſem: Ad has verò,

verò, inquam, non eſt, quod ego reſpondeam, cùm ejus linguæ planè ſim ignarus. Ille minimè turbato vultu, utinam verò, inquit, eas & legere poſſes & intelligere. Lætum, enim nuntium referunt. Ejus ego nuntii cupiditate incenſus, ut me quoque ejus participem eſſe velit, rogo. Tum ille, equidem ſemper exiſtimavi, inquit, Dei beneficio, ejus me fœminæ filium eſſe, quæ tum genere ipſo, tum virtutibus primaria eſſet. Quâ de re maximas etiam Deo gratias habebam. Nunc verò non id ſolùm, verùm etiam majori me Dei beneficio auctum video. Matrem enim meam martyrii gloriâ ornatam eſſe audio. Nam cum illa Catholicam fidem noſtram conſtanter retineret, neque eam deſerere ullâ ratione vellet, Henrici

jussu, septuaginta jam annos natæ mulieri caput est amputatum. Hoc scilicet præmium tulit laborum, quos in educandâ ejus filiâ susceperat. His verbis, consternato animo cum essem; bono, inquit ille, animo simus: hæc quoque accessit ad cæteros patronos, & advocatos, quos in cælis habemus. Postea in sacellum, ubi deum precari solebat, secessit; ubique aliquandiu commoratus est, egressus ad suos eundem semper vultum, eandem hilaritatem retinuit. Neque verò hoc ille faciebat, aut quòd mediocriter matrem diligeret, aut quòd non vehementer ab illâ redamaretur; sed eâ animi fortitudine, ut dictum est, munitus erat, ut his fortunæ telis de constantiâ suâ dejici non posset. Sic prorsus nuntium tulit de fratris sui natu maximi ne-

ce,

ce, cui Rex caput, una cum duobus aliis ejus Consanguineis, religionis causâ, præcidi jusserat: Sic alias complures calamitates, & res adversas. Atque in his quemadmodum fortiter se gerebat; ita in secundis rebus humiliter; ut neque in alteris ullo modo efferetur, neque alteris deprimeretur. Sic paupertatem tanquam dives; opes tanquam pauper tulit. Pridie ejus diei quo è vitâ discessit, extremæ unctionis sacramentum sua sponte ipse, nemine monente, postulavit, & ad extremum usque spiritum & locutus est, & præclarè sibi semper constitit; ac tam leniter, quietéque animam ipsam efflavit, ut dormientis speciem magis, quam morientis, vultus ejus ac totus corporis habitus referret. Obiit autem, quod sanè mirum videri queat,

at, eo ipso die, quo Regina. Scripto testamento Aloysium Priulum Patritium Venetum, quem unicè amaverat, & semper fratris loco habuerat, suarum rerum omnium hæredem instituit, ejusque arbitrio permisit, ut cum alia quædam ipsius legata distribueret, tum iis, qui se longinquis è partibus secuti fuerant, sibique ministraverant, tum aliis; id singulis donaret, quod cujusque diligentiam promeritam judicaret. Is cum hæreditatem recusaret, neque tamen propterea distribuendorum legatorum onus suscipere nollet; Rogavit eum Polus, quod etiam in ipso testamento perscribi voluit, ut aliquam saltem bonorum suorum partem sibi sumeret, quæ tanquam aliquod veteris ac perpetuæ inter

ipsos

ipſos conjunctionis pignus ac monumentum extaret. Hoc ille planè renuit, ſeque jam inde ab initio cùm in ejus ſe familiaritatem contulerat, longè alterius generis bona ſecutum, ex eiſque plurima aſſecutum eſſe reſpondit. Atque ita cum hæres ſcriptus eſſet, nihil ex hæreditate capere voluit, præter duos libellos, ex quibus Polus deum precari ſolitus erat, Breviarium vocamus & Diurnale. Atque hic quidem eſt Priulus ille, quem initio diximus, anno 1532. Patavii in arctiſſimam Poli conſuetudinem veniſſe, neque ab ejus latere unquam, ex eo tempore, diſceſſiſſe, ſed omnium itinerum, legationum, laborum comitem ac ſocium: ſtudiorum item conſiliorum ac omnium periculorum participem fuiſſe, ut neque ullis honoribus,

moribus, nec dignitate, quæ illi, cùm in patriâ ſuâ, in quâ ſumma eſt ejus familiæ nobilitas atque amplitudo; tum Romæ, *non ſemel proponebatur, a* Poli *conſuetudine avelli poſſet, quam omnibus divitiis omnique dignitati facilè anteponebat. Poſt ejus mortem* xx *totos menſes, quibus ille ſuperſtes vixit, in colligendis magno labore ejus rebus, quæ variis in locis disjectæ erant, & in illis, ſummâ cum fide, diſtribuendis conſumpſit.*

Engliſhed thus.

But I am verily perſwaded, that I ſhal herein repreſent to the eyes and underſtanding of the reader, an image poliſht and adorn'd with all thoſe vertues, which can fal within the capacitie

citie of a true Christian spirit. The divine Goodnes, with so large an effusion of grace, had enrich't the soul of this *Reginaldus Polus*. Whose rare and excellent vertues were so eminently conspicuous over al *Europe*, that many, who never saw him, cherisht the very thoughts, imagination, and name of him. Nay even now any mention or commemoration of him is very pleasant and delightful among al persons of honor or worth: and among Princes his memory is stil so gratious and prevalent, that to have bin of his family onely, is a sufficient commendation and entrance into their favor. His peaceable mildnes and clemency was so extraordi-

traordnary, that howſoever offended he remitted al injuries, never complotting or meditating any ſort of revenge. At *Viterbo* he cauſed three *Italian* conſpirers of his death to be deliver'd out of priſon. Whilſt he was at *Capranica* retir'd to ſhun the infeſting heats of the ſummer, two *Engliſh* men ſent by King *Henry* to diſpatch him, he would by no means ſuffer to be put to death, alleging how the injury pertain'd to him alone, as Judge and Partie: Nor would he permit any other puniſhment to paſs upon them, ſave only the condemnation to the Gallies, for ſome few dayes. His various afflictions, misfortunes and calamities he ever ſuſtain'd with

ſo

ſo great a courage, and noble conſtancie, that certainly this age has not afforded his equal. To this purpoſe I could produce many examples, but let this alone for the preſent ſuffice. When on a certain day, he had receiv'd ſeveral letters out of *France*, and many other remote parts, and order'd me to prepare their anſwers: ſo ſoon as they were collected into diſtinct pacquets, perceiving ſome in *Engliſh*, I told him, I hope, Sir, you expect not that I ſhould anſwer theſe, as being a ſtranger to the language. He, not the leaſt chang'd in looks or colour inſtantly replyed; I wiſh you could read and underſtand them both at once, for they import

import joyful news and tidings. Withat impatient in my itching desire, I humbly beg'd, that I might participate. I alwaies thought my self, says he, the son of a woman as singular and eminent for her vertues, as extraction: in which respect, I have often rendred thanks to the *divine Goodnes*. But now I find these former qualities strangly dignifyed with a noble vantage of quite another and higher nature, by her being crown'd & adorn'd with the glory of a happy martyrdom. For whilst she constantly retain'd her Catholique faith and religion, immovable by any threats or perswasions, she lost her head upon the Scaffold, at the age of *seventy*

Seventy Years, receiving this reward, for the great pains taken in the education of his only daughter, from King *Harry* the Father. When, I amaz'd with ſudden horror and aſtoniſht, ſtartled at this relation; be of good courage, ſayes he, my Mother has happily encreaſt the number of our patrons and advocats in heaven. After this, retiring for ſome few moments to a Chapel, where his uſe was to pray, he ſtrait appears among us again, with the ſame former looks and chearful countenance. Neither did he act this ſtrange unexpected part out of a tepid indifferency of affection, which he had for her, or ſhe for him

(which was quite contrary in both) but out of a magnanimous conſtancy not expos'd or obnoxious to theſe violent attaques and cruel injuries of fortune. No other alteration was perceiv'd by us in him, at the ſad doleful meſſage of the death of his *eldeſt Brother*, who with two other of his neareſt allies, loſt their heads upon the Scaffold by the *Kings* order, for conſtantly adhearing to their religion.

Theſe, and many other afflictions, calamities and injuries of divers ſorts he ſuffered with the ſame perpetualy inalterable conſtancy. And as Fortun could not terrify him with her frowns;

ſo

ſo ſhe could not ſeduce him with her ſmiles. His affairs running proſperouſly ſomtimes beyond expectation could never puff him up beyond his accuſtom'd ſtation; nor turning retrograde on the contrary cauſe in him the leaſt dejection. So that his ſeeming poverty in riches; and his great ſatisfaction in poverty were both alike commendable.

Three dayes before he dyed (of his one accord without any other admoniſhment) he deſir'd to have the *Sacrament of* **Extreme-Unction**, retaining his ſpeech, ſenſes and underſtanding entire to the very laſt moment. He ren-

dred up his ſpirit in that gentle, quiet and placide manner, that his face, viſage, faſhion and habit of his whole body repreſented the poſture of one ſleeping, rather than dead. That which ſeems marvelous to ſome, is that his *Queen*, and he ſhould expire both within the compas of the ſame natural day. In his laſt Will and Teſtament he ordained *Aloyſio Priuli* a noble man of *Venice*, whom he moſt ſingularly affected, the entire heire of whatſoever he poſſeſt. To whoſe wil and pleaſure he freely tranſmitted the diſpoſal of certain legacies, gifts and rewards to ſuch, who

who had followd him out of forrein parts, and others of his attendants, according as he thought the merit and diligence of each perſon proportionaly required. Whereas this noble *Venetian* abſolutely refus'd the total inheritance: he beg'd and entreated of him the acceptance onely of ſome part, which might appear, as a laſting pledge and monument of their ever inviolated love and friendſhip. This alſo he utterly renounc't, replying, that when he firſt courted and inſinuated himſelf into his familiarity, he propos'd in his minde an other ſort of riches, goods and treaſure, with which

which now he thought himſelf abundantly gratifyed. Thus he the total heir of ſo conſiderable an *inheritance* accepted of nothing, but only two *prayer-books*, renderd precious in his thoughts by the frequent uſage of *Reginaldus Polus*, whereof the one was cal'd the *Roman Breviary*, and the other the *Diurnal* belonging to it. This is that *Aloyſio Priuli*, who in the year 1532 at *Padua* contracted that individual and exemplary familiarity and friendſhip with *Polus*, which never afterward admitted of any ſeparation in adverſity or proſperity. He was a conſtant companion in all his journeys

neys by Sea and Land, in his tedious and dangerous embaſſies, and al other toyles and troubles: ſo unanimouſly participating alſo of al his intentions, purpoſes, ſtudies and counſels, that he was ſenſible of no titles, honors, dignities, which were open and obvious in his own Country, by reaſon of the great nobility and prerogative of his *family*: nor could *Rome* her ſelf with her dazling purple and other allurements ever ſeduce him from this habitual ſociety and enjoyment of his friend, a hapines which he ſo ineſtimably valew'd above al others: aud whom he ſur-

viv'd

viv'd only the ſpace of *twenty months*, which interval of time he wholy employ'd in the collection of thoſe goods, which were diſperſt in ſeveral Countreys, and in the *juſt and equal diſtribution of them.*

This memorable friendſhip of *Reginaldus Polus* and *Aloyſius Priulus* contracted between perſons of ſo diſtant and different Countreys, certainly excels in al circumſtances, that of *Lælius* and *Scipio*, or what ever other examples, the antient *Grece* or *Rome* or the *Barbarians* (as they cal them) could ever produce. For that religion which moſt enriches our minds with the beſt Vertues, and

and deveſts them of uſurping paſſions, renders them the moſt ſuſceptible of this rare and divine quality. Which therefore conſequently muſt alwayes be among the moſt excelent *Chriſtians*. The *Philoſophers* and their followers had the ſublime vertues of this nature in ſubtile ſpeculation onely, which were left for others to put into real exerciſe and practiſe.

I have at preſent ſufficiently, as I hope, refuted ſome perverſe Chroniclers among us, enemys, as we ſee, to truth, honor, and the juſt reſpect due to royal families: and have ſhown how requiſit

fit it is for theſe many years, to look abroad, that we may underſtand any truth at home of this kind. The Teſtimonies produc't are very authentique. Which I have the rather encreaſt, becauſe nothing, methinks, can be ſaid too much of ſo Rare, Divine and Princely a ſubject. However I ſhall now ſuperſede, omitting many Authors of excelent account, as the French Preſident *Thuanus*, and the famous *Pallavicini*, with many other *Italian* Writers. Who generaly in their relations, very much extol and magnify the power of King *Harry*, able to revive in *Italie* a cuſtom

aboliſht ever ſince *Marius*, *Sulla* and *Marc - Antony*, in proſcribing a great *Roman* ſenator in *Rome* it ſelf, as wel as other parts of the world. Among theſe Authors, which I muſt advertiſe you, you will often find *il Cardinal d' Inghiltierra* mentioned; which you muſt have a care, not to take for our rich, fat Prelat the *Cardinal Wolſey*. Otherwiſe your miſtake will be very groſſe. For this *Reginaldus Polus*, who is thereby ſignified, and He were as different in quality and worth, as they were in extraction; the vaſt, immenſe ambition of the one, almoſt equalizing the moſt Chriſtian humility

humility of the other, and therefore vainly coveting and courting with an insolent presumption that *Papacy*, which the other with so generous a magnanimitie refus'd.

Now, as I suppose, I have fully satisfy'd my engagement, though perchance not the desire or expectation of our obliging friend. What the postscript of your last letter signifies, concerning some versification on this subject, was never included in my promise. Yet to be as complyant, as I can, I shal send here two *Epigrams*: in the former of which, could I dispense with my

my ſelf, from being ſerious, in ſo grave a ſubject, as the ſacred memory of this *Cardinal*, I could impoſe upon our friend, acting the jocular plagiary, and make my ſelf paſs for the author; being they ſeem ſo adapted to this noted Epitaph, *Depoſitum Poli Cardinalis.* But I can aſſure you, they were made above a thouſand years ago, as I ſhal make it appear at our next meeting. As for the latter, they are excelent verſes, made on the picture of this great perſon, drawn by *Titian*, and now in the *Farneſian* Palace. It would appear almoſt a madnes in me, to write on the ſame ſubject,

ſubject, after *Marcus Antonius Flaminius* the celebrated Author. I ſhal onely therefore venture, for ſatisfaction ſake in this kind, to ſend ſome recover'd fragments of a *Poem*, dedicated to the honor of the *Heroical Prince* of this age, during the *Dutch Wars*, and to be prefixt before a meteorique treatiſe, not publiſh't, by reaſon of the late rogueries, ſet here artificialy on foot among us.

Epigram

Epigrama primum.

FUnctus honorato ſenio, plenuſque dierum
Evocor ad ſuperos: pignora quid gemitis;
Reddere Depoſitum lex eſt: ideoque petenti
Corpus humo, manes reſtituoque Polo.
Sumite quod veſtrum eſt, inſignia, jura, parentis
Scilicet & titulos: plus ſatis una mihi hæc.

Epigra-

Epigrama ſecundum.

SI velut egregiæ picturæ, maxime Pole,
Eſt expreſſa tui corporis effigies:
Sic divina tuæ potuiſſet mentis imago
Pingi, nil oculi pulchrius aſpicerent.

MArtia progenies Caroli, *quem* Gallica *nympha*
Magnorum ſoboles regum, conjuxq; ſororq;
Et formoſa parens peperit felicibus aſtris;
Quique tuum tantis animum natalibus æquas;
Cum tua tot capiant vates præconia laudis
Dicere,

Dicere, victuris necnon inſcribere chartis;
Hactenus haud facile inceptis timor ob-
ſtitit auſis.
Me traxit non unus amor, vel cauſa
canendi.
Nam cum perjuri jam factio dira Se-
natus.
Factio non omnem non execranda per
ævum,
Cum ſuperis & patre tuo ſibi bella
gerenda
Cenſuit, & victo leges imponere cælo:
Te profugum ſedes noſtris habitata Ca-
mænis
Excipit, & primæ docuit præludia famæ.

Hic primum conſcendere equos, frænare lupatis

Diſcis, & attonitos curſu prævertere cervos;

Atq; alia exerces belli ſimulacra futuri,

Cujus te poſthac docuit Turennius *arteis,*

Exemplo & monitis magnus Turennius *inquam,*

Sic ut jam tanto vix ceſſeris ipſe magiſtro.

Nam tibi cum fuerit teneris maturius annis

Ingenium & robur, vix puber ad arma vocatus

Non

Non finis has tacita dores torpere ſub
umbra ;
Principibus licet hos mores indulſerit
ætas.
Si memorare juvat primorum elementa
laborum
Ac veluti puerile decus, quis fortius
unquam
Aggreſſus fuerit, repulitve audacior
hoſtem ?
Signa magis prompte anteivit, ſerove
reliquit
Sub dio æſtivos ſoles, ac frigora paſſus ?
Unde tibi nullum imperium Turennius
olim

Detraxit, tanti ſemper ſecurus alumni!
At tua non ſuperat civilem bellica laurum:
Non hinc aut illinc debentur præmia laudis
Inferiora tibi: Cum tu bellique domique
Idem ſemper eras; eadem conſtantia vultus
Atque animi læta ſorte adverſaque renidens.
Quo ſumis vultu faſceis, deponis eodem.
Nil nova miraris raptus popularibus auris,

Immemor

Immemor haud unquam morum vitæque paternæ:
Nec te fixa manent, aut plebiſcita refixa.
Libertas, legeſque placent; menſuraque recti
Non tibi ſunt vires: ſcelerum victoria merces
Parta, tibi eſt odio: licet hi jam ſæcula noſtra
Infamant mores: ut dextera fortis in armis,
Promiſſis ſic firma fides: Caſtriſque foroque
Juſtitia & pietas una comitantur ubique.

Hic tua non virtus veteris cum laude magiſtri
Subſtitit ingenti: ſed me per inhoſpita ponti
Impatiens ſecum abreptat, non fluctibus iſtis
Aſſuetum, ac ultra timidum contendere litus

* * * * * * * *

Cum jam concurrere noſtræ
Auſa fuit Batavum claſſis: non acrius unquam
Pugnatum eſt: tamen hinc ſpolia ampla & opima tuliſti

Summe

Summe Ducum, *patriæ decus admirabile noſtræ*

E pelago primus: nam cum Prætoria puppis

Opdamii *tecum congreſſa eſt; protenus ipſam*

Ignivomis globulis attollis in æthera, quamvis

Ingenti ſub mole viri, ſub mole cārinæ

Ingemuit pontus. Sic formidare coactus

Oceanum Batavus, *ſua regna antiqua reliquit,*

Ac te ſanguineis urgentem fugit in undis.

Ah tamen haud parvo ſtetit hæc victoria nobis:
Nam quam lecta manus prope te juvenumque virumque
Concidit! illa tuis tam digna natalibus ora
Ah viſu indignum! ſanie ſunt ſparſa tuorum:
Non autem domitus Batavus, *ſed victus abibat:*
Major colligitur claſſis poſt damna, priori.
Nam quibus antiquus, novus ac vix ſufficit orbis,

Sic

Sic puduit vinci, in ponto dare terga coactis.

Armatas igitur propriis e ſedibus urbis
Emittunt pelago, ventoque æſtuque ſecundo:
Navibus opprimitur pontus: tot carbaſa venti
Vix ſimul impellunt. Jam nobis fortius inſtant
Robore nec numero paribus: tum flectere gyro
Incipimus laceras puppeis: Et jam tua navis
Strage virum cumulata fere ſubſidit in undis,

Vela

Fœla cadunt, pinus fracta est: At non tua virtus
Fracta fuit; sed enim mediis excelsa periclis
Clarius emicuit, revocatque in milite vireis:
Qualis, ubi obductum picea caligine cœlum
Cum premitur, Coro Boreaque agitante procellas
Per mare, per terras; soboles si forte refulsit:
Ledæa, *assumit faciem natura priorem,*
Lætior & ridet, subductis nubibus æther.

Jam

Jam coeunt naves, ubi te Vexilla *ferentem*
Regia *conſpiciunt, medios lapſumque per hoſteis.*
Nunc iterum redeunt animi, paulo ante ſopiti,
Atque iræ, quas tu regalia lumina torquens
Accendis; nunquam tanta eſt data copia famæ
Cæruleis campis, virtusque exercita utrinque;
Belga *licet primus vireis animoſque remittens*

Non

Non tua lætbiferæ jam tandem fulmina
classis
Sustinuit, cessitque mari, rursusque sub-
egit
Hos contemptores regum tua regia
classis.
O toties invicte malis, terraq; mariq;
Egregium o gentis Britonum *per sæcula*
nomen,
Spesque tui generis, nostri & tutela
Profundi
Quandoquidem decus & longe tibi cès-
sit avorum
Gloria magnorum, patriæque exempla
parasti
Virtutis,

Virtutis, quæ te ſummis Heroibus *æ-*
quat;
Parce pio tandem capiti, & ſic proſ-
pice nobis:
Communem belli ſortem reverere, nec
ultra
Prodigus heu animæ magnæ, patriæque
ſalutis
Atque tuæ, tantis ita te committe pe-
riclis.
Cum vero his pridem terris Aſtræa
reducta
Conſiliis, placidoque tui moderamine
fratris
Otia ſecum affert, curarum pondere
pectus Expe-

Expedient, hoc pacis opus tibe ſume, meamque
Uranien *veſtris famulam penetralibus altis*
Admitte: affinis tua mens cœleſtibus aſtris,
Atque datum pelago & terris: ne ſidera differ
Amplius ac cœlos: En hæc te lucida late
Ætheris immenſi ſpatia, aſtrorumque meatus,
Atque ſitus, varioſque obitus, ortuſque docebit.
Aurea quinetiam ſua limina pandit
Olympus, *Quæ*

Quæ tibi pulcher honos prædem pietaſque recluſit.

Reſpice jam qua parte micet; ſeu Signifer axe

Arriſit rutilo, magis aut remone Triones,

Qua nunquam poteris noſtris occumbere terris,

Invenies virtute viam: ſed pauperis umbræ

Quo feror e tecto, quæ me caligine celat

Secluſum vulgo? quo me rapit ardor amantem

O Dux magne *tui? cujus perſtringere laudes*

Hic

Hic volui tantum: nos posthac plura canemus,
Quæque meas coluit musas, florente juventa,
Inclyta clarorum genitrix Limneſtria *vatum,*
Mecum una æternis condet tua nomina Faſtis.

FINIS.